

21

MINUTES

OF THE

TWENTY-FIRST ANNUAL SESSION

OF THE

CHICKASAW

BAPTIST ASSOCIATION,

HELD WITH THE

MOUNT PLEASANT BAPTIST CHURCH,
PONTOTOC COUNTY, MISS.,

On the 16th, 17th, 18th and 19th September, 1859.

JACKSON, MISS:
MISSISSIPPI BAPTIST BOOK AND JOB OFFICE.

1859

MINUTES.

MT. PLEASANT CHURCH, PONTOTOC CO., MISS.,
September 16, 1859.

The Delegates, composing the Twenty-first Anniversary Meeting of the Chickasaw Baptist Association, convened with Mt. Pleasant Church, Friday before the third Sabbath in September, 1859.

The Introductory Sermon was preached by Elder M. P. Lowry, from Hebrews II. 11 : "And he is not ashamed to call them brethren."

The congregation was then dismissed, until 2½ o'clock.

FRIDAY EVENING.

The Association met at 2½ o'clock ; Elder M. Ball, Moderator, and Bro. J. M. Martin, Clerk, at their respective posts.

Prayer, by Elder A. Ray.

Elder A. H. Booth and Bro. John B. Herring were appointed Reading Clerks.

Letters from the Churches were then called for and read, and the names of delegates enrolled. See Appendix A.

Petitionary letters were received from Zion Hill, Shady Grove, Brush Creek and Clear Creek Churches, asking admission into this body, which being read, the Churches were received, and the right hand of fellowship extended to the delegates.

The Association then proceeded to the election of Moderator and Clerk, which resulted in the choice of Elder M. Ball, Moderator, Bro. J. B. Herring, Clerk, and Bro. J. M. Martin, Assistant-Clerk.

COMMITTEES APPOINTED.

On Preaching.—S. O. Nelson and S. R. Spight, with the Pastors and Deacons of Mt. Pleasant Church.

On Arrangements.—D. D. Roach, E. Browning, A. H. Booth, Joseph Rodgers and R. Golding.

On Finance.—T. P. M. C. Norman, N. L. Ward, and M. F. Berry.

CALLLED FOR CORRESPONDENCE AND MESSENGERS.—Letters were received and read from Judson and Cold Water Associations.

Recognized as Messengers—the following brethren, who were invited to join in our deliberations :

From Judson Association.—Elders A. L. Stovall and Wm. M. Faquea, and Brethren J. O. R. Word and B. Jackson.

From Cold Water Association.—Elder E. D. Miller and Bro. T. H. Smyth.

From Aberdeen Association.—Brethren T. Rodgers and H. Findley.

From Big Hatchie Association.—Bro. L. Landrum.

From Panola Association.—Bro. ——— Powell.

An invitation was then extended to all brethren, present from other Associations, to be seated with us and to join in our deliberations.

Adjourned, to meet at 8 o'clock to-morrow morning.

Prayer by Elder M. P. Lowry.

SATURDAY MORNING, Sept. 17.

The Association met, pursuant to adjournment. Prayer, by Elder W. H. Holcombe.

Recognized Elders.—James Andrews and Wm. Young, as messengers from Judson Association.

Committee on Arrangements reported.—Report adopted. (See Appendix-B.)

Read the Constitution and Rules of Decorum.

COMMITTEES APPOINTED.

On Documents.—T. J. Valentine, Jas. Hodges and C. G. Blunt.

On Domestic Missions.—J. H. Berry, F. Souther and M. P. Harbin.

On Foreign Missions.—A. H. Booth, H. G. Spencer and J. E. Rodgers.

On Bible Cause.—M. P. Lowry, S. R. Spight and T. Burruss.

On Education.—L. Ball, L. J. Pratt and S. D. Kendall.

On Temperance.—N. M. Berry, S. R. Whitten and D. D. Roach.

On Instruction of Colored Population.—J. M. Martin, M. F. Berry and D. Potter.

On Sunday Schools.—Bro. J. B. Herring, O. D. Fitzgerald and Isaac Smyth.

On Correspondence.—S. R. Whitten, L. Ball, J. M. Martin, J. E. Rodgers and L. J. Pratt.

On Examination of Requests of Churches.—J. H. Berry, A. Ray and N. C. Whitlow.

Called for Reports of Committees.—The Committees on Domestic Missions, Foreign Missions, Bible Cause, Instruction of Colored Population, Sunday Schools and Education, asked for, and obtained further time, to prepare their reports.

Committee on Temperance reported.—Report adopted, with resolutions annexed, as introduced by J. H. Berry. (See Appendix C.)

APPOINTED DELAGATES TO CORRESPONDING BODIES.

To Panola Association.—J. T. Freeman, A. H. Booth and John B. Herring.

To Big Hatchie Association.—T. J. Valentine, S. R. Spight, A. Ray, A. H. Booth, L. Ball and D. R. Bryant.

To Cold Water Association.—A. H. Booth, J. T. Freeman, W. L. Russell, N. C. Whitlow and John B. Herring.

To Aberdeen Association.—M. Ball, M. F. Berry, J. Smith, Jas. Hodges, N. W. Overby and H. G. Spencer.

To Big Bear Creek Association.—A. H. Booth and M. Ball.

To Judson Association.—M. P. Lowry, D. M. Owen, James Boswell, C. Pitts, N. Guilder, J. Rodgers, S. R. Spight, Eppes Maulding, J. H. Berry, L. J. Pratt, S. O. Nelson, M. Ball, E. T. Meeks, S. D. Kendall, R. Golding, E. T. Smith, D. Potter and E. Smith.

To the State Convention.—M. Ball, A. H. Booth and J. T. Freeman.

Elder L. Ball was elected to preach the next Introductory Sermon; A. H. Booth, alternate.

Adjourned until 2 1/2 o'clock.

Prayer, by Bro. Wm. Walker, A. S. H.

EVENING SESSION.

The Association met, pursuant to adjournment. Prayer, by Elder E. D. Miller.

Committee on Finances Reported — Report adopted. (See Appendix D.)

The present members of the Executive Board were unanimously re-elected by acclamation.

Elder M. P. Lowry introduced the following preamble and resolution:

Whereas, an appointment has been made by a number of brethren, for the brethren of North Mississippi, to hold a Convention at Oxford, Mississippi, to meet on Friday before the first Lord's day in November next, to take into consideration the propriety of organizing a General Association: Therefore,

Resolved, That our Moderator be, and is hereby authorized to appoint ten delegates to meet with said Convention.

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The resolution was lost on a division. Yeas 33, noes 39.
Adjourned until Monday morning, 8½ o'clock.
Benediction by the Moderator.

SUNDAY, Sept. 18th.

At an early hour a large congregation assembled at the stand, amounting to nearly three thousands souls.

Elder G. W. Selvoide preached at 9 o'clock, from Hebrews 1:12.

Elder A. H. Booth preached the Annual Missionary Sermon, at 11 o'clock, from Psalms 72:17; at the conclusion of which a collection was taken up, which amounted to one hundred and fifteen dollars.

At 3 o'clock P. M., the stand was occupied by the Elder J. T. Freeman, who preached from II. Cor. 5 and 7: "We walk by faith and not by sight."

At early candle-light, Elder M. Ball preached from Job 25:4: "How then can man be justified with God?"

MONDAY MORNING, Sept. 19th.

The Association met, pursuant to adjournment, at 8½ o'clock. Prayer, by Elder D. D. Roach.

Renewed the call for correspondence, when Bro. T. Mallory was recognized as a messenger from the Aberdeen Association.

Invited Elder J. T. Freeman to address the Association at a suitable hour to-day, on the importance of sustaining the *Mississippi Baptist*.

Called for reports.

Committee on Bible Cause Reported.—Report adopted. (See Appendix E.)

Committee on Education Reported.—Report adopted. (See Appendix F.)

Pending this report, the claims of Bro. H. S. Archer on this Association, for means to assist in completing his education, were forcibly pressed by Elders A. H. Booth and J. T. Freeman. After which a collection was taken up, which amounted to one hundred and ten dollars and five cents, and was placed in the hands of Bro. Booth, for the benefit of Bro. Archer.

A subscription was also obtained, amounting to seventy-two dollars and fifty cents, to be paid at the next meeting of this Association, for the same purpose.

Committee on Documents Reported—Report adopted. (See Appendix G.)

Pending this report, Elder J. T. Freeman, by previous invitation, addressed the Association. So pertinent were his remarks, that all were satisfied of the importance of sustaining

a Baptist Journal in our State, and manifested their determination to do so by paying four hundred and seventy-two dollars and fifty cents, advanced subscription, for the *Mississippi Baptist*.

The claims of Corinth Church were laid before the Association, by Elder M. P. Lowry. The sum of two hundred and twenty dollars was subscribed, to be paid at the next meeting of the Association, to assist the Church at Corinth in sustaining Elder G. W. Selvidge, of Georgia, as her pastor next year, provided he locate at that place.

Adjourned, to meet at 2 o'clock.

Benediction by the Moderator.

EVENING SESSION.

The Association met, pursuant to adjournment.

Prayer, by Elder H. G. Spencer.

Called for reports:

The Committee on Sabbath Schools Reported—Report adopted with accompanying resolution. (See Appendix H.)

The Executive Board submitted their annual report, which was adopted. (See Appendix I.)

The Committee on Requests of Churches reported in favor of this Association sending out and sustaining a Missionary in the Indian Nation.

Report laid on the table.

Adjourned, to meet at 7½ o'clock.

NIGHT SESSION.

Prayer, by Bro. Wm. Walker, A. S. H.

Committee on Foreign Missions reported.—Report adopted. (See Appendix J.)

Committee on Domestic Missions reported.—Report adopted. (See Appendix K.)

The Treasurer reported.—Report adopted. (See Appendix L.)

The Committee on Correspondence reported letters which they had written to the different religious bodies with which we hold correspondence, which were adopted and signed by the Moderator and Clerk.

The Moderator announced that he had received from the publishing house of Graves, Marks & Co., a package of papers, called "The Children's Friend," which he proceeded to distribute among the members of the Association.

Bro. J. E. Rodgers introduced the following resolution, which was adopted:

Resolved, That we recommend to the favorable consideration

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of our denomination "The Children's Friend;" a child's paper, published by the Board of Managers of the Southern Baptist Sabbath School Union.

The minutes were read, corrected and approved, Roll called and absentees marked.

RESOLUTIONS.

Resolved, That the thanks of this Association are due and are hereby tendered to the Moderator and Clerk for the able manner in which they have presided over this body during its present session.

Resolved, That the thanks of this body are hereby heartily tendered to the members of Mt. Pleasant Church, and the friends and citizens of the vicinity, for their kind reception, courteous hospitality and esteemed friendship, during our stay with them.

Resolved, That the Clerk superintend the printing and distribution of the minutes, and that he be allowed the sum of \$15 for his services.

Resolved, That our delegates and messengers to corresponding bodies be requested to make a report of their visits at the next meeting of this Association.

Thus ended the Twenty-first Session of the Chikasaw Association, in which brotherly love added to other christian virtues prevailed. The Moderator, having announced that the business of the session had been disposed of, proceeded to deliver a very feeling and pathetic address on the sorrow which we experience here at parting with those we love, and the joy we will experience when we shall meet with them in heaven around the throne of God, where parting will be no more. The address went home to the hearts of the members, and every manifestation on the occasion justified the belief of a determination on the part of every one to meet again, by the Grace of God. The Association adjourned, to meet with Union Church, 15½ miles north-east of the town of Ripley, Tippah county, Friday before the third Sabbath in September, 1860.

JOHN B. HERRING, Clerk.

M. BALL, Moderator.

APPENDICES.

APPENDIX B.

We, your Committee appointed to arrange business for the Association, beg leave to report the following order :

- 1st. Read Constitution and Rules of Decorum.
 - 2nd. Appoint Committees, embracing one—consisting of three—to examine requests of churches.
 - 3rd. Call for reports of Standing Committee.
 - 4th. Appoint Correspondence.
 - 5th. Elect ministers to preach the next introductory and missionary sermons.
 - 6th. Again call for reports.
 - 7th. Elect an Executive Board.
 - 8th. Call for Resolutions.
- All of which is respectfully submitted.

D. D. ROACH, Chairman.

APPENDIX C.

Your Committee on Temperance would respectfully submit the following report :

The true definition of Temperance is the following : "*The moderate use of a good thing and the total abstinence from a bad thing.*" If, therefore, intoxicating liquors is a bad thing, the path of christian duty is plain. The humble follower of the meek and lowly Nazarene should inscribe upon his banner, in characters of living light—*Total Abstinence*. The question to be settled is this : It intoxicating liquors a bad thing ? Leaving out of view the denunciations of Holy Writ against ardent spirits, this question has been settled for hundreds of years, by the common consent of mankind, and this common consent was pronounced, by a heathen philosopher, the *voice of nature*. Even the notorious impostor Mahomet interdicted the use of wine by his followers, recognizing, in an unmistakeable manner, the authority of this "*voice of nature*" on this subject.

That man cannot easily be found, no matter how depraved, who will contend that ardent spirits is a good thing. It is a

fact, well established, that alcohol is a poison. It is absurd, therefore, to speak of the temperate use of alcoholic liquors—just as absurd as to speak of a temperate theft or a temperate murder. If strong alcoholic liquors are greatly injurious, weak alcoholic liquors must be slightly injurious, and it is the sacred duty of every christian to abstain from every thing calculated to inflict injury on his physical organism—the temple of the Holy Ghost—to avoid even the appearance of evil. And it is his duty to use his influence to suppress the evil by erecting in his church the standard of *Total Abstinence*. The most of our Temperance organizations here, from some cause or other, failed to meet the evil successfully; and the knowledge of this fact has impressed us with the belief that it is the peculiar mission of the Church of Jesus Christ to inaugurate a new era in the Temperance Reformation, by sedulously adhering, in faith and practice, to the doctrine of *Total Abstinence*, and thereby presenting a solid and unbroken phalanx against one of the greatest enemies of the happiness of the human race. It is confidently believed that the moral influence of such a compact body of *christians*, in earnest, planted upon the doctrine of Total Abstinence, would be irresistible.

W. J. RIDDLE, Chairman.

The following resolution was annexed:
Resolved, That we recommend the Temperance report, adopted by this body, to the careful and prayerful consideration of the churches in our bounds; and if, in their judgment, said report accord with the scriptures of eternal truth, we recommend said churches to conform their action thereto.

APPENDIX D.

Your Committee on Finances beg leave to report that they have received for minutes eighty-eight dollars and sixty cents.

Respectfully submitted,

T. J. M. C. NORMAN, Chairman.

APPENDIX E.

Your Committee on the Bible cause beg leave to report—
 That no subject, in the judgment of your Committee, has higher claims on your prayers and contributions than the publication of the word of God. While we rejoice that much has been done towards giving the Bible to the world, yet the knowledge of the great number of the inhabitants of the earth, who are going into the presence of the great God *without the lamp of life*, fills us with sorrow and extreme anxiety. We recommend that each brother ask himself the following questions: What have I done towards supplying the destitute with the *bread of*

life? Your Committee would recommend that each brother take this subject home to himself, and that each minister keep this subject prominently before the people in his sermons, believing that by this means an enlarged feeling of benevolence will be engendered and many souls blessed.

All of which is respectfully submitted,

A. H. BOOTH, Chairman.

APPENDIX F.

You Committee on Education beg leave to report—

That in no former period of our history have our denominational schools been in a more flourishing condition than at present. The spirit of education, also, seems to have a stronger hold on the minds of the brotherhood than formerly. Your Committee would call the attention of the brethren *especially* to the subject of *ministerial education*, by the encouragement of our young ministers who are struggling to obtain an education. In this connexion we would specify our *beloved young Brother Archer*, of the Osburn's Creek Church, as a proper object of our sympathy and aid.

We would also recommend that our brethren patronize our *own* schools, among which we would mention the following: Yalobusha Female Institute, Grenda, Miss.; Cold Water Female Seminary, Chulahoma, Miss.; Brownsville Female College, Brownsville, Tenn.; Mary Sharp College, Winchester, Tenn.; Union University, Murfreesboro', Tenn.; Mississippi College, Clinton, Miss., and *Simple Broadus College*, Centre Hill, Miss., any of which we regard as worthy of your patronage.

Respectfully submitted.

JOHN D. ROGERS, Chairman.

APPENDIX G.

Your Committee on Documents submit the following report:

We have examined the minutes of the several Union meetings, and think that the portions of them submitted herewith should be published. We also recommend to the favorable consideration of our brethren the *Mississippi Baptist*, edited by Bros. J. T. Freeman and W. M. Farrar, and published at Jackson, Miss.

Respectfully submitted.

T. J. VALENTINE, Chairman.

UNION MEETING.—FIRST DISTRICT.

This meeting convened with Friendship Church, Pontotoc county, Miss., Thursday before the first Sabbath in August, 1859. The next meeting will be held with Liberty Church, Pontotoc

county, Miss., commencing Thursday before the first Sabbath in August, 1860. Elder M. Ball to preach the introductory sermon; E. Browning, alternate.

Elder L. Ball to preach a sermon appropriate to ministers and deacons; M. Ball, alternate.

The following brethren were appointed to write essays on the subjects annexed to their names:

Eller M. Ball	.....	Unity of the Church.
" L. Ball	.....	Non-conformity to the World.
" James Boswell,	.....	Christian Experience.
" D. Potter,	.....	Importance of Sustaining Domestic Missions.
" Isaac Smyth,	.....	Repentance.
" J. D. Rogers,	.....	Duty of Parents to Children.
Bro. L. J. Pratt,	.....	Divine Call to the Ministry.
" R. M. Leavell,	.....	Duty of Churches to their Pastors.
" N. L. Ward,	.....	Utility of Prayer Meetings.
" C. D. Waller,	.....	Punctuality of Church Members.
" F. W. Cullins,	.....	Total Abstinence a Christian Duty.
" M. F. Berry,	.....	Brotherly Love.
" N. M. Berry,	.....	Influence of Reading Novels.
" A. W. Funk,	.....	Pride.
" John B. Herring,	.....	Reciprocal Duties of Parents and Children.

The following queries were selected for discussion at the next meeting, viz.:

1st. Is it Scriptural for a church to refer a charge of unchristian conduct, for final settlement, against a member, to a council composed of members of other churches?

2d. What course should a church pursue with a member who asks to be excluded, stating that he has no fellowship with a member and will not be reconciled to said member?

3d. Do Associations have power to govern churches in their faith and practice?

4th. If two members have a private personal difficulty, and the member offended refuses to take the disciplinary steps, and goes about making statements, derogatory to his christian character, does not said member commit a public offence?

5th. When a member is under censure for unchristian conduct, and, when arraigned, positively denies said rumor, if it cannot be established by Gospel testimony, should he be acquitted on his denial, without investigation?

JOHN B. HERRING, Clerk.

JAMES BOSWELL, Moderator.

UNION MEETING.—SECOND DISTRICT.

This meeting convened with Union Church, Tippah county, Miss., Thursday before the second Sabbath in August, 1860.

Elder A. Ray to preach the introductory sermon; H. G. Spencer, alternate. Elder W. H. Holcombe to preach a sermon on missions.

The following brethren were appointed to write essays on the subjects annexed to their names:

Elder H. G. Spencer,	Predestination.
" H. C. Spencer,	Faith.
" W. H. Holcombe,	Election.
Bro. R. T. Ray,	Duty of Parents to Children.
" J. E. Rodgers,	Prayer.

The following queries were discussed and answers annexed:

1st. What course shall be taken with a member of one church who has given offence to a member of another church in the presence of a number of persons?

Ans. A personal offence may be committed publicly or before a number of persons. In all such cases we believe that the offended member should take the steps given in the 18 chapter of Matthew. The immorality which is publicly committed in such cases, should be rebuked before all.

2d. Is it right for christians to join the temperance organizations of the day?

No answer given.

3d. What course should a church take with a member who had taken a letter of dismission and joined a Methodist Society?

Ans. Exclude him from the fellowship of the church, for departing from her faith and practice.

Elder W. H. Holcombe read an essay on the present plan of Missions, (see *Mississippi Baptist*, No. 22, Vol. 3,) which was adopted.

Bro. R. L. Ray read an essay on Prayer.

Appointed Brethren W. J. Riddle and M. P. Harbin as messengers to the Union Meeting of the Third District.

Appointed the next Association to be held with Union Church, 15½ miles north-east of Ripley.

J. E. RODGERS, Clerk.

UNION MEETING.—THIRD DISTRICT.

This meeting convened with Osburn's Creek Church, Tishomingo county, Miss., Thursday before the fourth Sabbath in August, 1859. The next meeting will be held with Kossuth Church, Tishomingo county, Miss., commencing Thursday before the fourth Sabbath in August, 1860. Elder J. M. Martin to preach the introductory sermon. Elder H. G. Savage to preach a sermon appropriate to ministers and deacons.

The following brethren were appointed to read essays on the subjects annexed to their names:

- Elder A. H. Booth, The Identity of the Church.
 " H. G. Savage, Non-conformity to the World.
 " M. P. Lowry, Duty of all Christians coming together at the Lord's Table.
 " J. M. Martin, Final Perseverance of the Saints.
 " H. S. Archer, Faith.
 " R. L. Dann, Charity.
 " P. Scally, Call to the Ministry.
 " S. D. Kendall, Duty of Church Members.
 Bro. W. C. Hall, Duty of Christians Reading the Bible.
 " A. J. Hall, Temperance.
 " J. W. Burruss, Proper Observance of the Sabbath.
 " A. W. Petty, Duty of Masters to Servants.
 " D. P. Rodgers, Hope.
 " W. F. Young, Duty of Church Members attending Conference Meetings.
 " E. L. Meeks, Utility of Sabbath Schools.

The following queries were proposed and answered as follows:
 1st. Is it right for Baptists to participate in Agricultural and Mechanical Fairs?

Ans. Yes?

2d. If a member of the church at A. receives a letter of dismission, upon which he is received into the church at B., and immediately the church at B. ascertains that said member, while holding his letter, has been guilty of grossly immoral conduct, what course should the church at B. pursue with said member?

Ans. Try him as another member on a charge of imposition?

3d. Should Baptist Churches give a certificate of character to members who may choose to separate from their communion for the purpose of joining another denomination of Christians?

Ans. No.

Appointed as messengers to the First District Meeting, Elders A. H. Booth and P. Scally, Brethren D. P. Rodgers, J. W. Burruss, James Brock and W. C. Hall.

To the Second District Meeting—Elders A. H. Booth, P. Scally, J. M. Martin and R. L. Dann, Brethren E. T. Meeks, D. P. Rodgers, J. W. Burruss, W. F. Young and T. P. M. C. Norman.

J. W. BURRUSS, Clerk.

M. P. LOWRY, Moderator.

APPENDIX H.

We, your Committee on Sabbath Schools, beg leave to report—

That we deem it not necessary to discant on the origin of Sabbath Schools. We are assured of the great good they have done, from facts that have been published.

In the experiences of many we find that their first solemn impressions were received in the Sabbath school. We feel gratified to learn that many of our churches are becoming alive to the great importance of discharging the duty that they owe to their God and their children in this respect. We know the command of God to parents to raise up their children in the nurture and admonition of the Lord. We believe that Sabbath Schools are the nurseries of the Lord. We fear, nevertheless, that very many of our brethren have not taken that interest in this subject which becomes them as parents. We believe that parents are the guardians not only of the bodies but also, to some extent, of the souls of their children, by giving to their minds in infancy that bias which is most lasting. We believe that these impressions are made on the minds of children by mothers, and heartily recommend the Sabbath school to the consideration of all parents.

All of which is respectfully submitted.

H. G. SPENCER, Chairman.

The following resolution was annexed :

Resolved, That we recommend the Baptist Southern Sunday School Union to the patronage of our churches, and would recommend them to purchase their books from the Union.

APPENDIX I.

The Executive Board beg leave to report—

That through the liberality of the churches they were enabled to employ Brethren D. Potter and S. D. Kendall as missionaries one-half their time. These brethren have prosecuted the work assigned them with zeal and energy, and God has been pleased to bless their labors at several points in their respective fields. They preached regularly at several stations in destitute neighborhoods, during the early part of the year, and held protracted meetings during the summer. At those meetings the presence of the Lord was felt, and souls were happily converted to god. Bro. Potter reports twenty-six baptized and several others who sought and found the Lord, but who have not yet united with the church. Bro. Kendall reports fifteen baptized and others who obtained a good hope through grace.

Three churches have been constituted with favorable prospects—two entirely as the fruits of missionary labors, the other only

in part. At one other point the brethren are anxious to be constituted into a church at an early day, and their prospects seem to justify the measure.

Your Missionaries have not been disposed to constitute churches without an assurance of their strength and efficiency. Brother Potter, in his report to us upon this subject, remarks as follows: "I think the growth and strength of the churches we now have should not be overlooked. Some of our churches are weak and imperfectly trained. We should not plant vines and leave them to dwindle and die. They should be cultivated until they become self-sustaining bodies: 'Better not plant at all, than plant and then neglect.'" To this sentiment the Board most heartily respond.

Bro. Isaac Smyth has, also, occupied an important station, where a religious interest has continually increased, and where we think much good may yet be done. A number of bibles, testaments and religious books have been sold, and the demand seems to be unabated, perhaps increased.

Both of your missionaries point out in their reports several inviting fields where laborers in the vineyard of our Lord should be immediately sent: "The harvest is great and the laborers are few." In the providence of God, it is for you, dear brethren, and the churches you represent, to say whether these fields shall be occupied or not; but we do not believe that you will hesitate—the history of the past forbids it—love to God and love for perishing souls forbid it. Let us all imitate the example of our blessed Saviour, who "though he was rich, for our sakes became poor." Let us, in the strength of Israel's God, make a vigorous attack upon the powers of darkness, and God will bless our efforts.

Would it not, dear brethren, be high treason in us against heaven now to falter in this good work, after the rich and abundant fruits it has yielded during the last fifteen years? Let us, therefore, go forward with increased zeal and energy, until the gospel of the Son of God is preached in every destitute neighborhood in our bounds.

In conclusion, we pray that God will forgive any errors we may have committed, and that He may graciously overrule even our weakness and imperfections, while engaged in His work, to His honor and glory and to the salvation of souls.

Respectfully submitted.

JOEL H. BERRY, Chairman.

APPENDIX J.

The Committee on Foreign Missions beg leave to report—
That the duty of sending the Gospel to the destitute portions of the earth, involves a question of vast responsibility. To what

extent are we under obligations to send the "bread of life" to millions of our race who are perishing without it? If one immortal soul is worth more than all the world—more than a million of worlds—the importance of sending the Gospel to the dark and benighted portions of the earth *can never be computed by dollars and cents.*

If there is joy in heaven over one sinner that repenteth, what lofty notes would be struck by the shining hosts above, if whole nations, now enveloped in gross darkness and superstition, were pointed successfully to the "Lamb of God that taketh away the sin of the world."

We live, dear brethren, in an eventful age; God has blessed us above all the nations of the earth, and we will be held accountable, according to our capacities and opportunities of doing good. There is something for each one to do—the time is short. What is done by us must be done soon. The heathen is dying and we, too, are rapidly approaching the grave; we will all soon be in the eternal world. We have the word of God—the only light which can guide their feet, by the blessing of God, to the bright mansions of everlasting glory; shall we withhold it or send it according as God hath blessed us? Let us ask ourselves the solemn question.

What would we have the heathen do for us, if our positions were reversed—if they had bibles and we had none? If we could look at our *then* supposed destitution, in the light of eternity, would not our wailings for the bread of life speedily cross the mighty ocean, and fall in tones of thunder upon their ears, in language like this: "Give us the word of life, ere we fall into the grasp of death."

Brethren, "As ye would that they should do unto you, *do ye even so to them.*"

JOEL H. BARRY, Chairman.

APPENDIX K.

Your Committee on Domestic Missions beg leave to submit the following as their report:

The destitution in the bounds of our Association is not yet supplied; many of our most efficient churches have been brought into existence by the missionary work of this body; but while one church is going up, the way is prepared for another. The Macedonian cry comes up from as many hearts, and with as much earnestness as ever before.

Within the bounds of our own State there are several counties almost entirely destitute of gospel ministers and churches. In the States west of the Mississippi river there is a great destitution; and applications are continually being made to our Boards,

and to the generous brethren of older States, through our denominational papers, for ministers to cultivate those inviting fields.

There is still greater destitution in our Western Territories, and there is great anxiety with the scattering brethren there, for the preaching of the word, and for churches to be planted in their midst.

These inviting fields should attract the attention and stir the sympathy of every benevolent heart; who, that has felt the power of God's truth in his own soul, can surpress his sympathy for, and withhold his benevolence from his own countrymen, who are denied those blessings which we prize higher than mortal life itself?

We should be stimulated to activity in the work of Domestic Missions, by the success with which our Lord has crowned our efforts; there is no other work in which our beloved denomination has engaged that has shown so many good results in so short a time, and produced precious fruit that has ripened so quickly; the results of the labors performed in the bounds of this Association attest this encouraging truth. The baptism of thirteen thousand converts, by the missionaries of the Domestic Board of our Southern Convention, is another cheering evidence of the same fact.

In conclusion, dear brethren, we beg leave to suggest to each one that he ask himself the following questions: How could I bear to take the place of those who have not the gospel privileges that I enjoy? How much sympathy have I for my brethren and sisters, who are raising their families without the influences of the gospel and the church? What have I done in response to their earnest entreaties? If nothing—how much longer shall my conscience be hushed under this conviction? If I have done something—can I not contribute a little more, and pray a little more in the future?

All of which is respectfully submitted.

E. SMYTH, Chairman.

APPENDIX L.

E. SMYTH, Treasurer,

In account with the Chickasaw Association.

DOMESTIC MISSIONS.

1859.			
Sept. 18.	Amount as per last report....	\$107 50	
" 19, '58.	Received of N. M. Berry.....	7 00	
" "	E. Smyth.....	4 00	
" "	Corinth Church..	10 00	
" "	O. D. Fitzgerald..	10 00	
" "		10 00	
Sept. 22	A. Ray	20 00	
29	L. Ball.....	1 70	
" "	M. Ball.....	10 00	
March 19, '59.	D. Potter, sale of books	1 80	
" "	S. D. Kendall....	4 60	
Sept. 15, '59.	John Garrett.....	5 00	
" "	Farmington Church	4 00	
" "	Pleasant Ridge...	25 00	
" "	Amaziah Church.	7 50	
" "	John Stewart....	5 00	
" "	Friendship Church, Tishomingo Co.	5 00	
" "	Mt. Pleasant Church	23 00	
" "	R. L. Ray	10 00	
" "	H. Garrett.....	10 00	
" "	Bethlehem Church	4 45	
" "	Canaan Church...	50 00	
" "	Burnsville	10 00	
" "	Pine Grove.....	10 00	
" "	Sister Roden.....	0 50	
" "	H. Y. Riddle, on sub- scription made at Canaan	11 00	
" "	Academy Church..	6 00	
" "	Antioch	30 00	
" "	Rienzi	15 00	
" "	Mt. Olive.....	20 00	
" "	Mt. Comfort.....	7 00	
" "	Pleasant Hill.....	6 50	
" "	Unity	10 15	
" "	A. Ray	20 00	
" "	Meadow Creek...	10 00	

Dr.

358 79

\$358 79

MINUTES OF THE

Sept. 18.	Amount brought forward.....		\$358 75
"	Received of Bethel	5 00	
"	Henkel's Creek... ..	10 00	
"	J. H. Berry, sale of books.....	8 66	
"	Fellowship Church	3 00	
"	E. Smyth, sale of books	2 00	
"	Cherry Creek Church	50 00	
"	D. Potter, sale of books.....	60 40	
"	S. D. Kendall, sale books.....	47 20	
"	One-half collection on Sabbath....	57 80	
			455 91
			8741 55

1858.

Sept. 20.	Paid O. D. Fitzgerald as missionary.....	62 85	Cn.
22.	Paid A. Ray as missionary.....	27 00	
29.	" M. Ball	16 50	
March 19, '59.	J. H. Berry, to pay for books.....	48 00	
Sept. 17,	" " bibles and testaments.....	62 13	
18,	Paid D. Potter, missionary.....	200 00	
"	" I. Smyth	9 00	
"	" S. D. Kendall	200 00	
			8025 48
	Due from Treasurer.....		8116 97

1859.

FOREIGN MISSIONS.

Sept. 1.	As per last report	89 13	Dr.
10, '58.	Recd. of Sister Fitzgerald.....	0 50	
"	from hat.....	0 30	
"	of colored man.....	0 25	
12, '59	Amaziah Church.....	1 00	
"	Canaan	2 00	
17.	J. H. Berry.....	4 00	
19.	One-fourth collection on Sabbath.....	28 90	
			\$128 10

19

58 75

91

55

55

45

5

5

REPORTS OF THE

AMOUNTS PLEDGED FOR DOMESTIC MISSIONS FOR 1860.

Burnsville Church	\$ 5 00
Cherry Creek Church	50 00
New Hope "	15 00
Liberty "	25 00
Canaan "	30 00
Antioch "	34 00
Mount Olive "	20 00
Union "	25 00
Unity "	20 00
Bethel "	5 00
Meadow Creek "	10 00
Mount Pleasant "	25 00
John Stewart "	5 00
D. Potter "	5 00
S. D. Kendall "	5 00

\$279 00

ORDAINED MINISTERS.

M. Ball, Cherry Creek	M. P. Lowry, Corinth
L. Ball, " "	E. Rodgers, " "
J. T. Pitts, " "	D. R. Bryant, Grand Junction
A. Ray, Jonesboro'	S. D. Kendall, Cross Ridge
W. D. Lancaster, Jonesboro'	James Boswell, Tardiville
H. G. Spencer, Salem	R. Nutt, Piny Grove
J. H. Prescott, " "	O. D. Fitzgerald, Kossuth
P. Scally, Union Mills	H. J. McCullough, Burnsville
A. Godwin, Ripley	D. D. Roach, New Albany
W. H. Holcombe, Ripley	D. Potter, Wallerville
H. C. Spencer, " "	Isaac Smyth, " "
A. H. Booth, Rienzi	W. C. Butler, Chewalla, Tenn.
H. G. Savage, " "	A. Butler, " "
L. Flake, " "	E. Moss, " "
E. Browning, Fredonia.	

LICENTIATES.

J. Matthews, Ruckersville	J. M. Martin, Rienzi
H. S. Archer, ———	J. C. Hale, Rockyford
E. Massay, Burnsville	J. D. Rogers, Moline
R. L. Dann, Carrollville	

EXECUTIVE BOARD.

J. H. Berry, E. Smyth, G. V. Gambrell, R. L. Ray,
R. H. Gibson.

TIMES OF MEETING OF CORRESPONDING BODIES.

Bear Creek Association—Friday before the fourth Sunday in September.

Panola Association—Saturday before the first Sunday in October.

Big Hatchie Association—Friday before the third Sunday in July.

Cold Water Association—Friday before the third Sunday in October.

Aberdeen Association—Thursday before the second Sunday in October.

Judson Association—Friday before the fourth Sunday in October.

Baptist State Convention—Thursday before the fourth Sunday in May.

The next meeting of this Body will be held with Union Church, 15½ miles north-east of Ripley, Friday before the third Sabbath in September.

CONSTITUTION.

ARTICLE 1st.—This Association shall be called the "CHICKASAW BAPTIST ASSOCIATION."

ART. 2d.—It shall be composed of persons who have been duly elected delegates by the respective churches belonging to this Union.

ART. 3d.—The delegates representing the different churches shall, at the opening of the Association, present the letters specifying their appointment, and also showing the number baptized, received by letter, dismissed, excluded, restored, and dead, during the year, together with the whole number in fellowship.

ART. 4th.—Every church belonging to this body, shall be entitled to three delegates until they number 100 members, and then one for each hundred above that number.

ART. 5th.—Churches of this Union failing to represent themselves at one Association, will be expected to state the reason of their failure at the next, and if any church fail for three successive meetings, the Association may consider such church as dropped from its number, or shall have power to send a committee to enquire into its state, or proceed as the Association may deem most advisable.

ART. 6th.—New churches may be admitted into this Union by signifying their wish by letter and delegates, provided they be deemed orthodox, and are willing to walk in fellowship with us.

ART. 7th.—The Association shall have a moderator and clerk, who shall be chosen at each annual meeting, so soon as letters from the churches are read, and members' names enrolled; Provided, however, that nothing in this article be construed as to prohibit churches petitioning for union with us, from voting by their delegates for moderator and clerk.

ART. 8th.—This Association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of churches; it shall, however, be at liberty to advise churches belonging to it, or it may withdraw from such churches as are known to walk disorderly.

ART. 9th.—This Association shall have a fund for its expenses, and the churches shall be at liberty to send up such funds as they may think proper, either for foreign or domestic missions, for the bible or any other benevolent institution, and the Association appoint one or more, to take charge of the same, and forward them as they may be designated, and report to the next Association.

ART. 10th.—Any church of this Union having a difficulty that she cannot settle, may call help from other churches, or may present the case to this body for advice; such case must be presented in the letter of correspondence, stating the reasons why it has not, or could not be decided by the church.

ART. 11th.—If any church should have a difficulty with a sister church, we recommend said church to take the gospel steps as directed in the 18th chapter of Matthew; and no difficulty will be entertained by this Association until such steps are taken.

ART. 12th.—When churches of this Union have members supposed to possess ministerial gifts, "we recommend them to" call from two or more churches for the aid of their ministers and such other members as the churches may deem most suitable to examine the individuals, and, if thought advisable, to authorise such a member or members to preach the gospel—which shall be reported to the Association, and entered on the minutes.

ART. 13th.—Any church having a gift she deems worthy of Ordination, shall call a Presbytery of ministers from sister churches to officiate in the work; and all Presbyteries in the ordination of ministers and deacons, or in constituting churches, shall be governed by the abstract of principles of this Association.

ART. 14th.—This Association may correspond by letter and delegates, with the Baptist Convention of this State, and with such Associations as she may seem most conducive to the general interest of Zion.

ART. 15th.—The minutes of the Association shall be read and corrected, and signed by the moderator and clerk before the session rises; no Association shall adjourn, unless in extraordinary cases, until it has finished all its business.

RULES OF DECORUM.

ARTICLE 1st.—The Association shall be opened by prayer.

ART. 2d.—The moderator and clerk shall be chosen by the members present by private ballot.

ART. 3d.—The moderator shall be considered the judge of order, but any member not satisfied with his decision may appeal, provided that appeal be made on the same day, but at no subsequent time.

ART. 4th.—The moderator shall be entitled to the same privilege of speaking as other members, but not to vote unless his vote be necessary to decide the question. If he arises to speak, he shall call on some brother to take the chair.

ART. 5th.—All questions brought before the Association shall be introduced by motion, and, if seconded, shall be opened for discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the Moderator shall take the question by yeas and nays, and if a call for a division be made, it shall be decided by the members rising.

ART. 6th.—Any member wishing to speak shall rise and address the moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he depart from the subject, or make personal reflections.

ART. 7th.—No person shall speak more than once upon any subject, until all who wish to speak shall have had an opportunity, nor more than twice upon any subject, without permission.

ART. 8th.—Every subject introduced for discussion shall be first decided before another shall be offered; unless it be laid over by motion, with the consent of the mover and Association.

ART. 9th.—The Association shall in all cases be governed by a majority of the members present, except in the reception of churches; then a unanimous vote shall be required. "But in no case shall one member or church prevent the reception of a church, without sufficient cause shown, which shall be determined by a majority."

ART. 10th.—The names of members shall be called whenever the Association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission of the Moderator.

ART. 11th.—The appellation of brother shall be used by the members in addressing each other.

ART. 12th.—Any member violating these rules shall be subject to be reprov'd by the moderator, but only on the day the breach shall have been made.

ART. 13th.—Amendments or alterations may be made to these rules when a majority may deem necessary.

ABSTRACT OF PRINCIPLES.

1. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, Salvation for its end; and Truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.
2. OF THE TRUE GOD.—There is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinction of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.
3. OF THE FALL OF MAN.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.
4. OF THE WAY OF SALVATION.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, is every way qualified to be a suitable, a compassionate, and all-sufficient Saviour.
5. OF JUSTIFICATION.—That the great Gospel blessing which Christ of his fullness bestows on such as believe in Him, is Justification; that Justification consists in the pardon of sin, and the promise of eternal life, on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.
6. OF THE FREENESS OF SALVATION.—That the blessings of Salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient

faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. OF GRACE IN REGENERATION.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

8. OF GOD'S PURPOSE OF GRACE.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. OF THE PERSEVERANCE OF SAINTS.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto Salvation.

10. HARMONY OF THE LAW AND GOSPEL.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of this visible church.

11. OF A GOSPEL CHURCH.—That a visible church of Christ is a congregation of baptised believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

12. OF BAPTISM AND THE LORD'S SUPPER.—That Christian baptism is the immersion of a believer in water, in the name of

the Father, Son and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour, with its purifying power; that it is pre-requisite to the privilege of a church relation; and to the Lord's Supper, in which the members of the church, by the use of the bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

13. OF THE CHRISTIAN SABBATH.—That the first day of the week is the Lord's day or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for the rest which remaineth for the people of God.

14. OF CIVIL GOVERNMENT.—That civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

15. OF THE RIGHTEOUS AND THE WICKED.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse, and this distinction holds among men both in and after death.

16. OF THE WORLD TO COME.—That the end of this world is approaching; that at the last day, Christ will descend from Heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place, that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in Heaven or Hell, on principles of righteousness.

STATISTICAL TABLE--APPENDIX A.

CHURCHES.		PASTORS.	POST-OFFICE.	Sabbath of Meeting.	DELEGATES.		Contributions for Minutes.	
FIRST DISTRICT.								
Amaziah.....		D. D. Roach.....	Cornersville.....	2	S. Reynolds, W. L. Reynolds, L. J. Pratt.....	2	10	65 \$3 00
Cherry Creek.....		J. Boswell.....	Cherry Creek.....	2	M. Ball, L. Ball, N. M. Berry, John B. Harring.....	2	1	472 228 5 10
Bethel.....		J. Boswell.....	Rockyford.....	2	N. Martin, M. Robbins, J. Hall.....	2	1	3 121 2 00
Liberty.....		E. Browning.....	Turkeyville.....	1	J. Boswell, B. J. Caldwell, J. R. Jackson.....	1	1	143 98 2 10
Philadelphia.....		L. Ball.....	Rockyford.....	4	J. V. Nunn, * H. Pritchard, P. F. Archer.....	4	1	123 2 10
Pleasant Ridge.....		Wm. Young.....	Molito.....	4	D. M. Owen, W. S. Girard, J. D. Rogers, M. F. Berry.....	4	1	117 205 2 00
Friendship.....			Cherry Creek.....	4	F. Sauter, R. Golding, Jacob Sonner.....	4	1	4 45 2 00
Washington.....			Lafayette Springs.....	4	K. M. Gray, J. C. Hall, * N. C. Hunt.....	4	1	19 1 30
Spring Creek.....			Waterford.....	1	No Representation.....	1	1	17 77 2 00
New Hope.....			Pontiac.....	3	Carry Pitts, N. P. Grilder, A. J. Clements.....	3	1	115 132 2 80
Mt. Pleasant.....		L. Ball.....	Waterville.....	2	D. Potter, J. Smyth, J. N. Sloan.....	2	1	1 36 1 70
Mt. Pizrah.....		I. Smyth.....	Turkland.....	2	W. N. Swamp, * John Mitchell, M. L. Marshall.....	2	1	1 13 66 2 15
Cypress Creek.....		E. Browning.....	Liberty Hill.....	4	N. L. Ward, W. P. Goodby, * H. Ivy.....	4	1	1 31 1 35
Shady Grove.....		L. Smyth.....	Fredonia.....	3	E. Browning, A. Shuttlesworth, E. T. Reeves.....	3	1	8 91 2 00
Union.....			Jonesboro'.....	2	A. Ray, S. R. Whifton, R. L. Ray.....	2	1	114 3 00
Academy.....		A. Ray.....	Orizaba.....	1	M. Cox, W. J. Riddle, * M. P. Harbin.....	1	1	1 6 51 1 50
Bethlehem.....		A. Ray.....	Salem.....	2	N. B. Hicks, * G. H. Hasler, C. J. Cox.....	2	1	9 48 1 60
Boulah.....		A. Ray.....	New Albany.....	2	E. Mautlin, E. W. Collins, * W. Baker.....	2	1	9 65 1 50
Canaan.....		J. S. Numally.....	Canaan.....	3	H. Arnett, J. F. McKinzie, P. G. Turner.....	3	1	1 10 120 2 20
Fellowship.....		J. Boswell.....	Claysville.....	2	J. H. Berry, L. D. Adams, J. Hodges.....	2	1	11 1 8 71 2 95
Hopewell.....		J. H. Prescott.....	Salem.....	2	H. G. Spencer, Allen Atkins, F. Norris.....	2	1	2 34 1 50
Pleasant Hill.....		A. Ray.....	Ruckersville.....	2	J. Mathews, John Stewart, M. Duncan.....	2	1	1 1 1 1
SECOND DISTRICT.								

CALENDAR FOR 1860.

1860.	SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.	1860.	SUN.	MON.	TUES.	WED.	THUR.	FRI.	SAT.
January	1	2	3	4	5	6	7	July.	1	2	3	4	5	6	7
	8	9	10	11	12	13	14		8	9	10	11	12	13	14
	15	16	17	18	19	20	21		15	16	17	18	19	20	21
	22	23	24	25	26	27	28		22	23	24	25	26	27	28
	29	30	31						29	30	31				
February				1	2	3	4	August.				1	2	3	4
	5	6	7	8	9	10	11		5	6	7	8	9	10	11
	12	13	14	15	16	17	18		12	13	14	15	16	17	18
	19	20	21	22	23	24	25		19	20	21	22	23	24	25
	26	27	28	29					26	27	28	29	30	31	
March.					1	2	3	Septem.							1
	4	5	6	7	8	9	10		2	3	4	5	6	7	8
	11	12	13	14	15	16	17		9	10	11	12	13	14	15
	18	19	20	21	22	23	24		16	17	18	19	20	21	22
	25	26	27	28	29	30	31		23	24	25	26	27	28	29
									30						
April.	1	2	3	4	5	6	7	October		1	2	3	4	5	6
	8	9	10	11	12	13	14		7	8	9	10	11	12	13
	15	16	17	18	19	20	21		14	15	16	17	18	19	20
	22	23	24	25	26	27	28		21	22	23	24	25	26	27
	29	30							28	29	30	31			
May.			1	2	3	4	5	Novem.				1	2	3	
	6	7	8	9	10	11	12		4	5	6	7	8	9	10
	13	14	15	16	17	18	19		11	12	13	14	15	16	17
	20	21	22	23	24	25	26		18	19	20	21	22	23	24
	27	28	29	30	31				25	26	27	28	29	30	
June.					1	2		Decem.						1	
	3	4	5	6	7	8	9		2	3	4	5	6	7	8
	10	11	12	13	14	15	16		9	10	11	12	13	14	15
	17	18	19	20	21	22	23		16	17	18	19	20	21	22
	24	25	26	27	28	29	30		23	24	25	26	27	28	29
									30	31					

MINUTES
OF THE
2nd
TWENTY-FIRST ANNUAL SESSION
OF
THE CHICKASAW
BAPTIST ASSOCIATION,

HELD WITH THE
UNION CHURCH,

TIPPAH COUNTY, MISSISSIPPI,

September 14th, 15th, and 16th, 1860.

1860.

MISSISSIPPI BAPTIST BOOK AND JOB OFFICE.

JACKSON, MISS.



MINUTES

OF THE

Chickasaw Baptist Association.

THE Delegates composing the 22d Annual Meeting of the Chickasaw Baptist Association, convened with Union Church, Friday before the 3d Sabbath in September, 1860, it being the 14th day of the month.

The introductory Sermon was preached by Elder Lewis Ball, from Colossians, 3d chapter, and part of the 16th verse: "Let the word of Christ dwell in you richly in all wisdom."

The congregation was then dismissed for one hour.

FRIDAY EVENING, 2½ O'CLOCK, P. M.

The Association met pursuant to adjournment.

Elder Elias Rogers announced the death of the Moderator, the lamented and beloved Elder Martin Ball, and on motion, Eld. A. Ray was called to the Chair, to effect an organization.

Prayer by Elder M. P. Lowry.

The Chairman then appointed Elder Lewis Ball and Bro. J. E. Rogers, Reading Clerks.

The letters from the several churches were then read and the names of the Delegates enrolled.

Petitionary letters were then called for and read from the following churches (to wit:)

Pleasant Hill Church,	Pontotoc county,	Mississippi.
Pleasant Hill,	" Tippah	" "
Temperance Hill	" Marshall	" "
Rocky Mount	" Tippah	" "

When, on motion, they were severally read, and the right hand given and the Delegates enrolled.

The Delegates then proceeded to choose a Moderator and Clerk, when Elder Ambrose Ray was chosen Moderator, and Bros. J. E. Rogers Clerk, and J. B. Herring Associate Clerk,—Bro's. Benjamin Lax and J. E. Rogers acting as Tellers.

COMMITTEES:

On Preaching—Bro's. E. J. Calahan, John Boatner, and the Deacons of Union Church.

On Arranging Business—Elders A. H Booth, Elias Rogers, J. H. Berry, W. J. Riddle, and Henry Garrett; when on motion, the Moderator and Clerk were added to the Committee.

On motion, adjourned till to-morrow morning (Saturday,) 9 o'clock, A. M.

Prayer. by Elder G. W. Selvidge.

SATURDAY MORNING, 9 O'CLOCK.

Association met pursuant to adjournment.

Prayer by the Moderator. Minutes read and adopted. The Committee on Preaching, reported that Elder M. P. Lowry preach at half past 9 o'clock, and Elder G. W. Selvidge at 11, A. M.

The Committee of Arrangements made their report, which was read, and on motion, adopted as follows:

Your committee appointed to arrange business to come before the Association, beg leave to report the following :

1. Read the Rules of Decorum.
2. Call for Correspondence, and invite visiting ministering brethren to take seats with us.
3. Appoint committees to report during the present session.
4. Call for reports of Standing Committees.
5. Call for the Report of the Executive Board.
6. Call for Treasurer's Report.
7. Resolutions and general business.
8. Petitions of Churches for Letters.

Your Committee would report that the Standing Committees, the election of the Executive Board, and Ministers to preach the Annual Sermons, the place of holding the next Association, should be left to the members, exclusive of those lettered off.

All of which is respectfully submitted.

A. H. BOOTH, Chairman.

The Letter from the Judson Association was read, no messenger—Elder W. A. Anthony was received as a messenger from the Cold Water Association, who is Agent for Semple Broadus College, and the Cold Water Baptist Seminary,—no Letter.

Elder J. J. Sawyer, was received as a messenger from the Panola Association,—no Letter.

The Letter from the Aberdeen Association was read—no messenger.

The letter from the Unity Association, Tennessee, was read, and this Association cordially accepts the correspondence, and will reciprocate.

Elder Aaron Jones Jr., Editor Mississippi Baptist, and Elder E. C. Eager, Agent of the Bible Revision Association being present, were received as messengers from the Baptist State Convention.

On motion, Elder A. H. Booth, J. B. Herring and R. M. Leavel, were received as messengers from the General Association of North Mississippi.

In conformity to a resolution passed at the last meeting, the several messengers from this to other Associations made verbal reports, all of which was received.

Committee on Finance.—P. T. M. C. Norman, Benjamin Lax, and M. F. Berry.

Committee on Documents.—W. J. Riddle, J. Smith and F. Hall.

On motion of Elder A. H. Booth, a select Committee was appointed to report a preamble and resolutions expressive of the sense of this Association, in memory of the loved and lamented Elder Martin Ball, deceased.

The Moderator appointed Bro. J. H. Berry, Elders A. H. Booth, and W. H. Holcombe, said Committee.

On motion, the Committee on Domestic Missions was excused from making a report at this meeting.

The Committee on Foreign Missions made their report, which was read, received, and on motion adopted.

We, your committee, beg leave to report that the Foreign Missionary enterprise was never in a more prosperous condition than at present. Encouraging reports are made by our missionaries every month, which should cause our hearts to send forth the profoundest gratitude to the God of Missions, that he has so signally blessed us with such increase upon such feeble efforts. We sustain only two stations in China, with her four hundred millions of inhabitants, at Canton and Shanghai, where we have seventeen missionaries, who have baptised within the past eighteen months, about fifty converts. Also, we are happy to report that all China is open to the Gospel; and if we had one thousand missionaries they would be all acceptable there. We also find that our efforts in Africa have been greatly blessed—conversions and baptisms are reported every mail. In that country we have three missions. In Yoruba we have five missionaries. In Sierra Leone we have three missionaries. In Liberia we have twenty-five missionaries. Recently Bro. Bowen and wife have been transferred from the African Mission to Brazil, to begin the work of preaching the gospel in South America. Three brethren and their wives have been sent to Japan to plant

the standard of our God hard by the Stars and Stripes of our own country. Thus we find that Southern Baptists have under their support in foreign fields, about sixty missionaries, who claim daily our contributions and prayers. We would earnestly recommend to Baptists to cultivate a larger spirit of benevolence, and more fervent prayer for the publication of the Word of Life in all the world. We do this in view of the fearful responsibilities resting upon us in the light of the Scriptures of eternal truth.

All of which is respectfully submitted.

A. H. BOOTH, Chairman.

On motion of Elder Elias Rogers, there will be a Mass Meeting on the Revision cause to-morrow. The meeting will be addressed by Elder, E. C. Eager, G. W. Selvidge and W. H. Holcombe.

The Committee on Temperance made their report, which was received and agreed to.

Your Committee on Temperance would respectfully submit the following:

There is no demonstration necessary to satisfy any one that the use of intoxicating liquors is one of the most fruitful sources of all our church difficulties and church trials; and is also the prime cause, in most instances, of all our criminal cases in our courts of justice; and, in fine, is a great social, moral, and political evil. To counteract the baneful influences of this destroyer should elicit the influence and energy of every lover of his race, and especially every Christian. We therefore respectfully recommend to our brethren total abstinence from all that intoxicates, as a virtue eminently worthy of their observance; and that they teach their children and the youth of our country (as did the Rechabites of old) to touch not, taste not, handle not, the accursed thing. In this way may we not hope to see a future generation free from the manacles of this unrelenting tyrant, "King Alcohol."

All of which is respectfully submitted,

N. M. BERRY, Chairman.

The committee on the instruction of the colored population made their report, which was received and adopted:

Your committee on the instruction of the colored population beg leave to report as follows :

Our present character as a free and happy people, with all our social and religious ties, is the result of especial blessings from God. This country is called the gospel land. Here is the home for the family with all its different members; and now what is truly necessary for the happiness of the various members, both in this world and the world to come? First, there must be some degree of intelligence and morality, that the home circle may be appreciated; then religion and all may be properly enjoyed.

If these qualifications are essentially necessary for the white population to enjoy this life and that which is to come, shall we say that the colored population need none of these to prepare them for happiness here and hereafter? Surely, what would be necessary for the happiness of the ruler in his or her sphere, would be necessary say (in proportion) for the ruled in his or her sphere. Take, for instance, a wicked and ignorant father, is such prepared to rule his children well? The answer would be no. Then take an ignorant and a (wicked) family of children, are they prepared to be ruled well? The answer would be no. The same questions might be asked in relation to rulers and people, kings and their subjects. What then shall we say of the servants? Shall he or she be in total ignorance of the Scriptural relation which such sustain socially, and thereby be the better prepared to render faithful service? Or shall the servant remain wicked, and consequently ignorant of his or her religious obligations to the owner, that such may be the better prepared to please the owner well in all things? The answer is no; for the great end for which slavery was instituted could not be met. It surely is of Divine appointment, consequently if properly carried out would not result in harm to either party. Intelligent and religious servants would be the most easily controlled and profitably owned. It is generally the most ignorant and wicked servants which make the strongest breaches upon the social tie and religious peace of the families of which such are members. We think the most necessary instruction for them to have, and for us to give, is Bible instruction; then let us teach them the relation they sustain to God, first; and then the relation they sustain to their owner.

To accomplish this, we would suggest to those who are the owners of slaves, that they read the Scriptures regularly at home, and explain as well as they can: also allow them to go where the Gospel is faithfully preached. See that they are taught the truth, for this is that which is mostly needed for the good of both parties, and the community in which they live. See to it, Brethren and Sisters, that those who are sinners are taught that God commandeth all men everywhere to repent; and that he that believeth and is baptised shall be saved; but he that believeth not shall be damned. And when they give evidence of repentance and faith, and are baptized, see to it again, that they are taught to observe all things whatsoever Christ has commanded; no more, no less.

If it is wrong for the owners of servants to plow, hoe, make baskets and horse collars, and then traffic upon them on the Sabbath day, it must be wrong for their servants to do the same things. If it is wrong for the owners of servants to be fornicators and adulterers, it is wrong for their servants to be.

If it is wrong for the owners of servants to carry water-melons and cakes to a place of preaching, and sell them on the Lord's day, it is wrong for their servants to do the same thing.

But, some will say, this is all the day the poor negro has to transact business. Very well, who gave him this day to traffic in? The answer is, his owner. But who gave his owner this day to be spent in this way? This is the Lord's day, but the owner takes the Lord's day and gives it to his servant: this ought not so to be.

May the time soon come when the colored population will be more properly instructed, and the object for which slavery was instituted be fully met, and the blessings growing out of this human relation fully realized by both parties.

D. POTTER, Chairman.

On motion, the regular order of business was suspended, that Elder Elias Rogers might address the Association, for the purpose of raising money to help pay for the Church-House at Corinth, and there was raised for that purpose, \$30 in cash, and handed over to Elder Rogers.

Regular order resumed.

The following brethren were appointed to write letters to the following bodies:

Elder M. P. Lowry, to write to the Judson Association.	
" W. H. Holcombe,	" Aberdeen "
Bro. Lewis Pratt,	" Big Hatchie "
" John B. Herring,	" Panola "
Elder A. H. Booth,	" Big Bear Creek "
Bro. W. J. Riddle,	" Unity "
" J. E. Rogers,	" State Conven'n "
Elder A. H. Booth,	" Gen'l Asso. North Miss.

On motion, the following resolution was adopted:

Resolved, That Elder Aaron Jones, jr., Editor of the Mississippi Baptist, have the privilege of addressing the Association in behalf of and touching the interest of said paper, as the denominational organ of the State, and is hereby invited so to do.

On motion, adjourned for one hour.

Prayer by Elder W. H. Holcombe.

EVENING SESSION.

Met pursuant to adjournment.

Prayer by Elder Aaron Jones, jr.

Correspondence again called for.

A letter was read and received from the Cold Water Association, and Bros. R. A. Moore and Moses Echols were received as messengers from that body.

Elder Aaron Jones, jr., then addressed the Association in support of the interest and claims of the Mississippi Baptist.

The following resolution was offered by Elder W. H. Holcombe, and on motion adopted:

Resolved, That in future, we dispense with a report upon domestic missions by a committee.

The clerk then read a letter from the Union Meeting of the 3rd District, asking for Letters of dismission for the following Churches:

Burnsville—Rienzi—Friendship—Mt. Olive,
Orburn's Creek—Antioch—Hinkle's Creek—Kossuth,
Harmony—Meadow Creek—Tuscumbia—Corinth,
Brush Creek—Farmington, Concord, and Liberty Hill:

Which was on motion unanimously granted, they having determined to form a new Association.

On motion, a letter of dismissal was granted to County Line Church.

The following brethren were granted leave of absence: H. J. McCullough, T. P. M. C. Norman, Joseph Rogers, T. C. Burress, and E. J. Calahan.

On motion, adjourned until Monday morning, 9 o'clock; Sept. 17th, 1860.

Prayer by Elder A. H. Booth.

MONDAY MORNING, 9 o'clock, A. M.,

Sept. 17th, 1860.

Met pursuant to adjournment.

Prayer by Elder W. H. Holcombe.

The Minutes of Saturday were read, corrected, and adopted.

On motion of Elder A. H. Booth, the regular order of business was suspended, that Elders G. W. Selvidge, Holcombe, Lowry, Booth, Valentine, and Bro. G. R. Keith, might address the Association on subjects of vital interest to the denomination. While the brethren were addressing the Association, there was raised to help keep Elder G. W. Selvidge at Corinth the present year, \$300, a portion of which was paid in cash—the other subscribed. There was also raised \$33 50 to help build a Church-House near Le Cassett, Tippah County; and the money placed in the hands of Elder Valentine.

The committee on the Bible Cause, made their report, which was read, and on motion adopted.

Your committee on the Bible Cause, beg leave to make the following report:

The Bible, that blessed Book, and Book of Books, the last will and testament of our Lord and Saviour Jesus Christ,—our compass and chart, that points us from this to our happy home, high up in Heaven.

It reveals the most gracious provisions of mercy and

salvation which have ever been unfolded to man. We therefore recommend its faithful reading, universal circulation—and we heartily approve the course of our executive board in the circulation of the Word, and urge them to continue until none can say I have not the Bible. All of which is respectfully submitted.

J. R. SPIGHT, Chairman.

The report of the Executive Board was then read, and on motion adopted:

The Executive Board beg leave to submit the following report:

Shortly after the last Association, we made arrangements to secure the services of brethren J. J. Sawyer, Daniel Potter, and Isaac Smith, to perform missionary labor. Bro. Sawyer engaged in preparatory service about the first of February. We employed him only for three-fourths of his time. He occupied three stations, besides preaching on other occasions and selling books. He also reports the holding of three protracted meetings, thirty-one conversions, and fifty-nine sermons preached. Brother Sawyer's health has not been good, and from that cause we suppose he has failed to perform as much labor as we expected or desired. We think, however, that the mantle of charity should be thrown over the afflicted, and if we err at all in relation to them, it should be on the side of forbearance, sympathy, and forgiveness.

Bro. Potter was employed to preach monthly, to Rocky Mount Church, which was constituted in October last, and Clear Creek Church, which was admitted into this body at its last session. It affords us pleasure to state, that these two churches co-operated with the Board in sustaining Bro. Potter. At Rocky Mount, the Lord has blessed his people. Bro. P. reports that that church has prospered all the time. They had a gracious revival there a few weeks since. The church was constituted with twenty members, and now numbers thirty-seven, and will be hereafter, we think, self-sustaining.

At Clear Creek, the results have not been so favorable; but we are satisfied that the gospel was preached faithfully, and that which was sown in tears will be reaped with joy. In addition to the above, Bro. Potter spent one-fourth of his time in preaching to the destitute, and distributing Bibles, Testaments, and Religious books. In

the report of this faithful and successful missionary, he says: "I have preached in private houses, school-houses, meeting-houses of other denominations, and in some of our own church-houses. At these various places, the congregations have varied; sometimes large, at other times small; but I do not remember that I have preached to any of these assemblies but that there was interest manifested—a few times very deep feeling was shown. In traveling, I have had many conversations with persons upon the subject of religion. I have found some families entirely destitute of the Scriptures, but "I did not, in any instance, leave them so." Bro. Potter has already made arrangements for the constitution of another Church, which, if not providentially prevented, will be consummated at an early day.

Bro. Isaac Smith occupied a station monthly, at which Pleasant Hill Church was recently organized, and which has become a member of this body at its present session. He held a meeting of some days at this church, at which deep feeling was manifested, and three baptized. This small church, numbering only seventeen, composed of good brethren, but weak in pecuniary ability, and surrounded by a dense and destitute population, we affectionately commend to the fostering care of the future Board. We hope and believe that Bro. Smith will receive a greater reward than your Board has been able to give him, for his faithful and successful labors at that important point.

Believing that our funds would prove too short to meet our liabilities, we made through Bro. Potter and others, an appeal to the churches. This appeal was responded to with great liberality, and has left a considerable surplus in our treasury.

We have now, dear brethren, given you the result of another year's operations. And in laying down our offices at your feet, we pray you to forgive the errors we may have committed during the past or preceding years. Some of us have served you to the best of our poor abilities during the last fourteen years, as members of the executive board. In making the last communication that will ever be made to the Chickasaw Association, with its *present boundary*, we have feelings which language fails to express. After having labored together so long, in peace, in harmony and love, we are now about to separate, to have three associations within the present bounds of

the *one*, around which so many tender sensibilities and pleasing emotions fondly cluster. During all this time, our prayers and tears, our contributions and labors, have been happily united in endeavoring to hold up the cross of Christ to our perishing fellow-men; and especially in sending the Word of Life and the everlasting gospel to the many destitute neighborhoods in our bounds. God has been pleased in great mercy and in a most wonderful manner, to bless our feeble efforts. In various neighborhoods where the destitution was great, and the prospects gloomy, and to human eyes almost hopeless, the standard of the cross was planted, and immediately large and influential churches sprang up, and are now as cities set on a hill, giving light to all around them, in their respective communities. Many copies of the Scriptures have been distributed, together with religious books from year to year. And with thankful hearts, we record the pleasing fact that a number of our ministers, among whom are some of our brightest jewels, came from destitute neighborhoods, and are now standing on the walls of Zion, pointing sinners to the Lamb of God. The glorious results of these mighty influences which have been put in operation in the Providence of God, by united efforts in the bounds of the Chickasaw Association, will be known to us only in the great day of eternity. *Then*, as well as *now*, we desire to give God all the praise,—to humbly bow before him and exclaim. "Not unto us, not unto us, but unto thy great name be all the glory."

In conclusion, notwithstanding dear brethren, we are to labor, if our lives be spared, in three separate organizations, yet we thank God, that not a single link of the golden chain of love which has so long bound us together will be broken—not a single christian tie will be severed. And although we have no expectation that we shall all meet together any more on earth, yet one thing comforts us: It will not be long before all the family of God now *below*, will meet together on *high*, and unite with the redeemed already there, in praising His holy name, in that bright world above. Many of our dear friends and relatives have gone before us. Among the departed, is him who was so long our honored and beloved moderator. He is now, doubtless, in the presence of that blessed Savior that he loved so well, and served so faithfully, while upon earth. May his noble example of faith, zeal, and love,

and the sacrifices he was ever willing to make for the cause of Christ still live in our memories, and be cherished in our hearts. And, finally, when we too shall be summoned to stand before God, may each one of us be ready to render our final account—receive the welcome plaudit, “Well done thou good and faithful servant, enter thou into the joy of thy Lord.”

All of which is respectfully submitted.

JOEL H. BERRY, Chairman.

The report of the Select Committee, appointed to prepare a preamble and resolutions expressive of the sense of this body in relation to the life, labors and death of the beloved and lamented Martin Ball was read, and on motion to adopt the report, Elders Booth, Lowry and Berry addressed the Association in feeling speeches, while the whole body responded with sorrowful hearts and tearful eyes. The vote was taken, and the report unanimously adopted, as follows:

The committee, which was appointed to prepare resolutions expressive of the sense of this Association in reference to the death of Elder M. Ball, respectfully beg leave to submit the following, to wit:

WHEREAS, It has pleased an all-wise Providence, during the last Associational year to remove our esteemed Moderator, and our beloved brother Elder Martin Ball, from his labors on earth to his reward in heaven, therefore, be it

Resolved, 1. That in the death of brother Ball, we have lost a beloved friend, an able presiding officer, and a successful and devoted minister of the gospel.

2. That during the whole time of his residence in this State, our deeply lamented brother filled one of the brightest pages in the history of the Chickasaw Baptist Association. He labored with untiring energy, undaunted zeal, and eminent success; and with a heart filled with the love of Christ, in pointing sinners to the Lamb of God; and in building up churches in the bounds of this Association.

3. That in all the varied relations of life, as a citizen, a christian, and as a minister of the gospel, he was esteemed by all who knew him, and has left a character without a stain.

4. That as our beloved brother *lived* for Christ, so he DIED AT HIS FEET, and with a bright hope of a blissful immortality beyond the grave.

5. That we deeply sympathise with the family of brother Ball, for the irreparable loss they have sustained; and that the Clerk is hereby instructed to forward a copy of these resolutions to the bereaved family, and also the Mississippi Baptist, and Tennessee Baptist, for publication.

All of which is respectfully submitted.

JOEL H. BERRY, Chairman.

The Committee on Education made their report, which which was read, and on motion, read and agreed to, as follows:

Your Committee on Education, beg leave to report the following:

Education is the training of youth; hence we are glad to see and are happy to report to you that quite a commendable zeal is manifest for the education of youth; and that that interest is had for both sexes.

With regard to the importance of this enterprise, not one word need be said; but we beg leave to suggest, that too much care cannot be exercised in imparting an education. Never forget that we are creatures of influence. Hence your school teacher should be in moral character and religious tenets such as you would have your sons and daughters to be. We would therefore recommend the patronage of schools strictly controlled by our denomination. And of those such as have for their end and aim to teach principles and solids, instead of to impart titles. Ours is no butterfly existence. We have to deal with realities, and account for our stewardship. Fearful is our responsibility in this capacity. The future destiny of the world, the Church, and of souls in eternity, is committed instrumentally to our hands; whilst through our country there is a general interest taken in this subject. We farther suggest that our zeal keep pace in behalf of ministerial education.

Respectfully submitted.

L. BALL, Chairman.

Brother J. R. Spight offered the following resolution, which was adopted:

Resolved, That the following churches be granted letters of dismission, for the purpose of organizing a new Association, to wit:

Beulah, Union, Canaan, Ripley, Pleasant Hill, Unity, Macedonia, Mount Comfort, Zion Hill, Hopewell.

The Committee on Sabbath Schools made their report, which was read and adopted, as follows:

Your Committee on Sabbath Schools, submit the following report:

This is a subject in which we should all take a deep interest; but it is one which has been much neglected by Baptists. When we consider how hard it is for truth itself to eradicate in after years heretical views which have been impressed on the youthful mind, we are forced to believe that if those early impressions were of truth, its ultimate triumph would be hastened. We know of no better instrumentality by which this can be accomplished than by the establishing of Sabbath Schools in every Church in the bounds of the Association. We admit that parental instruction has its influence. There is nothing that transcends it; but where it ends, the Sabbath School begins. In the associated capacity of a Sabbath School, children learn many things which they do not learn at home; impressions are made which they do not receive at home, and the youthful mind is drawn out to its utmost capacity; in contemplating the goodness of God. Then let parents unite their influence with that of Sabbath Schools to give that direction to the youthful mind which will insure the triumph of true gospel principles, advance the cause of our Redeemer, and glorify the name of God.

Respectfully submitted.

JNO. B. HERRING, Chairman.

Elder W. H. Holcombe offered the following resolution, which was on motion, adopted:

Resolved, That we recommend each Church of our Association to send up a Contribution annually to our financial committee for the Bible Revision Association, to be forwarded by our treasurer to the agent, Elder E. C. Eager of Clinton, Hinds County, Mississippi.

Elder A. H. Booth offered the following resolution, which was on motion agreed to:

Resolved, That we recommend to the Baptist churches when purchasing Sabbath School Books, both for reading and question books, to buy such as are published by Baptists, and shun not to declare all the great truths of the Bible.

On motion of Bro. W. J. Riddle, the letters to the following bodies were read, and messengers appointed:

JUDSON ASSOCIATION:

Eld. L. Ball, Joshua Smith, G. V. Gambrel, Elder James Boswell, J. T. Pitts, Isaac Smith.

ABERDEEN ASSOCIATION:

Elders. W. H. Holcombe, Richard Golding, Elijah Smith, Elder L. Ball, S. R. Spight, Isaac Smith, Elder Elias Rogers.

BIG BEAR CREEK:

Elder Elias Rogers.

GENERAL ASSOCIATION, NORTH MISSISSIPPI:

Bros. John B. Herring, Richard Golding, Elijah Smith, Elders A. H. Booth, L. Ball.

UNITY ASSOCIATION:

Elders W. D. Lancaster, T. J. Valentine, H. G. Savage.

STATE CONVENTION:

Elders A. H. Booth, M. P. Lowry, D. Ball, G. W. Selvidge, Bros. B. T. Belcher, S. R. Spight, William Simmons, William Henderson.

On motion, adjourned for one hour. Prayer by Elder A. Godwin.

EVENING SESSION:

Met pursuant to adjournment. Prayer by Elder D. D. Roach.

On motion, Elder Anthony was allowed time to address the Association in behalf of Semple Broadus College, and the Baptist Female Institute.

The letter to the Panola Association was read, and the following messengers appointed:

Elder A. Godwin, A. H. Booth, L. Ball, and Bro. John B. Herring.

The letter to the Cold Water Association was read, and the following messengers appointed:

Elders, Elias Rogers, A. Godwin, M. P. Lowry, L. Ball, A. Ray, Bros. S. K. Spight, Allen Adkins, W. A. Berry, Elijah Smith.

The treasurer then made his report, which was, on motion, received and adopted:

E. SMYTH, Treasurer,

In account with the Chickasaw Association.

DOMESTIC MISSIONS.

			Dr.
1859.			
Sept. 18	Amount as per last report...	\$116 07	
" 19	Rec'd of Newhope Church...	15 80	
" "	" O. D. Fitzgerald for Kos-		
	suth Ch.....	8 00	
23	J. B. Herring.....	7 50	
Oct. 24	F. Geno.....	2 50	
			149 87
1860.			
July 20	" Academy Ch. by the hand		
	of Elder L. Ball.....	30 00	
Sept. 1	" W. A. Davis.....	5 00	
" 12	" By James Boswell, from		
	Cypress Creek Church,	12 85	
" "	" Friendship Ch.....	8 75	
" "	" Philadelphia Ch.....	16 20	
14	" Canaan ".....	35 00	
" "	" Liberty Hill ".....	5 00	
			112 80
" "	" W. C. T. Wooton.....	50	
" "	" Concord Ch.....	2 70	
" "	" D. Potter.....	5 00	
15	" Mt. Pleasant Church.....	48 25	
" "	" New Hope ".....	15 00	
" "	" Pleasant Ridge ".....	12 25	
" "	" M. Cox.....	10 00	

"	"	M. P. Harbin,.....	10 00
"	"	Antioch Church.....	34 00
"	"	Mt. Olive ".....	20 00
"	"	E. Rodgers.....	10 00
"	"	Bethlehem Church.....	3 00
"	"	John Steward.....	5 00
"	"	Pleasant Hill Church....	6 50
"	"	Burnsville ".....	10 00
			192 20

Amount brought forward.....\$454 87

Sept 15	Rec'd of Mrs. E. Smith, Os-		
	born's Creek.....	90	
"	" Liberty Church.....	24 50	
"	" Mt. Comfort Church.....	7 50	
"	" B. Ligon.....	1 00	
"	" Amaziah Church.....	3 00	
"	" Union ".....	25 00	
"	" Meadow Creek Church...	10 00	
"	" S. D. Kendall.....	5 00	
"	" Bethel Church.....	5 00	
			81 90
"	" A. West.....	1 00	
"	" Unity Church.....	10 00	
"	" Hinkle's Creek Church...	5 00	
"	" E. Smith on sale of books.	8 10	
"	" Fellowship Church.....	5 45	
"	" Cherry Creek ".....	52 50	
"	" D. Potter on sale of books.	110 80	
"	" J. J. Sawyer " ".....	50 80	
"	" A. H. Booth.....	2 75	
"	" Hopewell Church.....	9 75	
			256 15
			792 92

FOREIGN MISSION 1859-60.

As per last report.....	\$43 00	Dr.
Sept. 15, 1860, Rec'd of C. D. Waller.....	20 00	
" " " " A. W. Funk.....	5 00	
" " " " Pleasant Hill Church.	50	

Sept. 15, 1860,	Rec'd of Amaziah	"	3 50	
" " "	" Unity	"	10 00	
" " "	" R. L. Ray	.....	1 00	
				83 00

Cr.

Sept. 20, 1859,	Paid M. Ball, Ag't F. B.	\$43 00
" " "	Due by Treasurer	40 00

DOMESTIC MISSION, 1860.

1860.

Cr.

May	Paid J. H. Berry, to pay for Hymn Books.....	\$ 32 00
June 16	Paid J. H. Berry, to pay for Books purchased at Charleston, S. C.....	70 00
Sept. 15	Paid Isaac Smith for services rendered.....	22 50
" "	Paid J. H. Berry, to pay for Bibles and Testaments.....	81 50
" "	Paid S. D. Kendall.....	10 50
" "	Paid D. Potter, as Missionary.....	100 00
" "	James Boswell.....	6 00
" "	J. J. Sawyer.....	175 00
		497 00

Balance due by Treasurer.....295 92

INDIAN MISSION, 1859-60.

1859.

Dr.

Sept. 20	Received of A. Ray	.....	\$20 00
" 23	" " J. B. Herring	.....	7 00

1860.

" 15	"	" Pleasant Hill Ch	50
" "	"	" J. H. Berry	4 00
" "	"	" R. L. Ray	1 00
			\$32 50

Cr.

Aug. 1860,	Paid A. H. Booth, Agent Domestic Mission Board	.....	\$25 00
" "	" Amount of Books unsold	.....	9 95
	Due by Treasurer	.....	\$7 50
All of which is respectfully submitted.			

ELIJAH SMYTH, Treasurer.

The committee on Documents, made their report, which was received and adopted:

We, your committee on Documents, beg leave to report: That the minutes of the 1st and 2d District meetings have been examined, and we think the same portion of them should be published as heretofore; and, inasmuch as the Minutes of the 3d District have not come to hand, that some brother should furnish the clerk with the usual matter for publication. Respectfully submitted,
W. J. RIDDLE, Chairman.

The committee on Finance, made their report, which was received and adopted:

Your committee on Finance, submit the following report of monies received for printing minutes, from the following Churches:

Amazith,	\$3 00
Bethlehem,	1 80
Liberty,	2 10
Pleasant Ridge,	2 35
Spring Creek,	1 50
Mount Pleasant,	3 20
Cypress Creek,	2 50
Union,	3 50
Penick,	2 35
Fellowship,	2 00
Pleasant Hill, Rockersville,	3 35
Pleasant Hill, Salem,	2 00
Ridley,	1 50
Mount Comfort,	1 00
Salem,	2 00
Zion Hill,	2 00
Farmington,	1 00
Burnsville,	2 00
Mr. Olive,	3 00
Antioch,	1 50
Kossuth,	2 65
Corinth,	2 00
Limerick,	1 50
Grass Creek,	1 00
Temperance Hill,	2 00
Cherry Creek,	5 80
Bethel,	2 00
Phelps,	3 00
Friendship, Pontotoc,	1 25
New Hope,	2 70
Mr. Pugh,	2 45
Shady Grove,	1 50
Academy,	5 00
Canaan,	1 30
Hopewell,	1 55
Piney Grove,	2 10
Pleasant Hill, Pontotoc,	1 10
Mar do,	1 75
Unity,	1 50

Clear Creek,.....	2 05
Concord,.....	1 60
Kienzi,.....	2 65
Friendship, (Tishomingo County).....	1 30
Osborn's Creek,.....	1 60
Hinkle's Creek,.....	2 00
Harmony,.....	2 00
Meadow Creek,.....	2 00
County Line, Carrollville,.....	1 00
Rocky Mount,.....	2 15

All of which is respectfully submitted,

M. F. BERRY, Chairman.

The next Association will be held with the Church at Cherry Creek, 8 miles North of Pontotoc, on the Ripley Road.

Elder D. Potter was chosen to preach the Introductory Sermon; Elder James Boswell, alternate.

Elder L. Ball was chosen to preach the Missionary Sermon; Elder James Boswell, alternate.

The following brethren were chosen as an Executive Board: Bros. Joel H. Berry, Elijah Smith, G. V. Gambrel, Albert Funk, and John Shearman.

Bro. S. R. Spight offered the following resolution, which was adopted:

Resolved, That the brother clerk superintend the printing of the Minutes, and that he have as many minutes printed as the money in his hands will pay for; that he retain \$15 for his services, and that he distribute the same.

The following resolutions were offered by Bro. Elijah Smith, and were, on motion, unanimously adopted:

Resolved, That the thanks of this body are due and are hereby tendered to the membership of Union Church, and the friends and citizens of the vicinity, for their kind reception, courteous hospitality, and friendship, during our present session.

Resolved, That the thanks of this Association are due and are hereby tendered to the moderator and clerk, for the very satisfactory manner in which they have served this body during the present session.

The Moderator then announced that the business was gone through with, and he was happy to be able to say that he heartily thanked the brethren for the strict observance of the rules; at no time had he been forced to call attention to their observance. The Association was

then addressed by the Moderator, brethren Booth, Berry, and others, and the hand of each other given, while the heaving bosom and tearful eye spoke out in living light that Heaven-loved sentiment, "Blest be the tie that binds."

Prayers were then made, Elder A. H. Booth leading; and the Association adjourned to meet with the Baptist Church at Cherry Creek, Pontotoc County, eight miles North of the town of Pontotoc, on the road to Ripley.

A. RAY, Moderator.

J. E. ROGERS, Clerk.

SYNOPSIS OF MINUTES OF FIRST DISTRICT OF CHICKASAW ASSOCIATION.

This meeting convened with Liberty Church, on Thursday before the first Sabbath in August, 1860. The next meeting will be held with Academy Church, commencing on Thursday before first Sabbath in August, 1861.

The Introductory Sermon will be preached by Elder D. Potter; Elder Isaac Smith, alternate.

A Sermon appropriate to ministers and deacons, will be preached by Elder James Boswell; Elder L. Ball, alternate.

Appointed the following brethren to write essays on subjects annexed to their names:

- Elder L. Ball, The Unity of the Church;
- " D. Potter, Final Perseverance of the Saints;
- " J. Boswell, Utility of Prayer Meetings;
- " J. Smith, Repentance;
- " J. D. Rogers, Duty of Parents to Children;
- Bro. C. D. Waller, Punctuality of Church members;
- " M. F. Berry, Total Abstinence a Christian duty;
- " L. J. Pratt, Regeneration;
- " N. M. Berry, Influence of Reading Novels;
- " J. B. Herring, Scriptural Mode of Baptism;
- " A. W. Funk, Utility of Sabbath Schools;
- " C. G. Mitchell, Hope;
- " R. M. Leavell, Duty of Churches to their Pastors.

The following queries were selected for discussion at the next meeting:

Query 1st.: Are Minors subject to Church Discipline? If so, are their parents bound to report them for unchristian conduct?

Query 2d.: Should servants who are members of the Church, be entitled to all the privileges of the Church? If so, what course should be taken with a member who neglects or refuses to allow him those privileges?

Query 3d.: Has the Church the Scriptural right in the execution of discipline, to make any difference between the fornicator and the drunkard?

Query 4th.: Is it the duty of the disciples of Christ to wash one another's feet? If so, when, and where?

Query 5th.: What should be done with a Church that calls a Minister to its care, and neglects or refuses to remunerate him for his services?

Query 6th.: Is it consistent for Baptists to patronise Union Sabbath Schools, by serving as teachers, and sending their children after they have been sectionalized by the introduction of pedo-baptist books?

Query 7th.: Should a Church require of her members total abstinence from intoxicating drinks?

JAMES BOSWELL, Moderator.

JOHN B. HERRING, Clerk.

[The Union Meeting of the First District, will be held with the Academy Church, 8 miles South of Ripley, on the Pontotoc Road. And the ministers appointed to preach the Introductory, and ministers' and deacons' sermons, expected to do so. The Academy Church, since the division, belongs to the First District.]

SYNOPSIS OF THE UNION MEETING OF THE SECOND DISTRICT.

Met with Fellowship Church, Tippah County, Mississippi, Thursday before the Second Sabbath in August, 1860.

Introductory Sermon was preached by Eld. A. H. Booth, Eld. A. Ray not being present—or H. G. Spencer, his alternate.

All the Churches represented but one in the district.

☞ The next Union meeting will be held with Church, miles of Ripley.

Elder A. Ray, to preach the Introductory;

" H. G. Spencer, Alternate.

" W. H. Holcombe to Ministers and Deacons.

TO WRITE ESSAYS:

Elder H. G. Spencer, Predestination;

" H. C. Spencer, Faith;

" W. H. Holcombe, Election;

" D. D. Roach, Private Prayer;

Bro. Marion Ray, Non-conformity to the World;

" J. E. Rogers, Hope;

" R. L. Ray, Duty of Parents to Children;

" J. H. Berry, Duty of Pastors to Churches, and Churches to Pastors.

" N. C. Witlow, Temperance;

" James Hodges, Prosperity of the Soul;

" J. R. Bowden, Youthful Piety;

" J. M. Word, Utility of Sabbath Schools.

The following queries were read, and answered:

1st.: Where a Church by mutual consent agrees to dissolve, and appoints a Brother to write letters of dismission, and he dies before all receive letters, what course should the unlettered members pursue to obtain fellowship?

Answer: It is the sense of this meeting that the surviving members of said Church, or as many thereof as may be acceptable, should give a letter, which should state the facts.

2nd.: What should be the practice of a Church, where an applicant wished to join, who had been baptized by a regular ordained Baptist minister, afterwards excluded: he now says, that he had no religion at the time he was baptized:—he now thinks that he has religion, and wishes to join the Church, and be baptized. Is his baptism legal, or should the Church have him baptized now?

☞ To be ascertained at the Association where the next meeting will be held.
[The clerk of the Union Meeting of the Third District, not furnishing the Association with a Synopsis of its proceedings, is the reason why it is left out.]
[The Union Meeting of the Second District was not appointed, for the reason that some of the Churches expected to form a new Association, which they have done.]

Answer proposed was, to baptize him,—which query and answer, after having been discussed one and a-half days, was, on motion, laid on the table.

3d.: What are the Gospel Steps necessary to the lawful exclusion of a member of Christ's Church?

4th.: In what does Ordination consist, when setting apart a minister to the Gospel Work?

The two last queries were postponed, and not answered for the want of time to discuss them.

MESSENGERS TO THE FIRST DISTRICT:

Elders D. D. Roach, Bro. D. C. Garrett, Epps Mauldin, C. G. Blount, J. B. Fuller, J. M. Roach, J. H. Berry.

MESSENGERS TO THE THIRD DISTRICT:

Bros. N. C. Whitlow, C. G. Blount, and L. C. Conner.

D. D. ROACH, Moderator.

J. E. ROGERS, Clerk.

PLEDGES MADE,

To be paid at the next Association, for Missionary purposes:

Cherry Creek.....	\$50 00
Temperance Hill.....	5 00

ORDAINED MINISTERS.

L. BALL, Cherry Creek.
J. T. PITTS, " "
A. RAY, Jonesborough.
W. H. HOLCOMBE, Jonesborough.
W. D. LANCASTER, Jonesborough.
H. G. SPENCER, Salem.
S. H. PRESCOTT, Salem.
P. SCALLY, Union Mills.
A. GOODWIN, Ripley.
H. C. SPENCER, Ripley.
A. H. BOOTH, Rienzi.
H. G. SAVAGE, Rienzi.
L. FLAKE, Rienzi.
E. BROWNING, Fredonia.
M. P. LOWRY, Kossuth.
O. D. FITZGERALD, Kossuth.
E. ROGERS, Corinth.
G. W. SELVIDGE, Corinth.
D. R. BRYANT, Grand Junction.
S. D. KENDAL, Cross Ridge.
JAMES BOSWELL, Tardyville.
R. NUTT, Piny Grove.
H. J. McCULLOUGH, Burnsville.
D. D. ROACH, New Albany.
D. POTTER, Wallerville.
ISAAC SMITH, Wallerville.
W. C. BUTLER, Chewalla, Tennessee.
A. BUTLER, Chewalla, Tennessee.
E. MOSS, Chewalla, Tennessee.

LICENTIATES.

ISRAEL MATTHEWS, Ruckersville.

H. S. ARCHER,

E. MASSEY, Burnsville.

R. L. DANN, Carrollville.

J. M. MARTIN, Rienzi.

J. C. HALE, Rockyford.

J. D. ROGERS, Molino.

L. J. PRATT, Hickory Flat.

W. L. REYNOLDS, Hickory Flat.

J. E. ROGERS, Ripley.

W. A. STEWART,

J. B. MOORE,

W. C. T. WOOTEN,

B. S. HARDWICK,

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STATISTICAL TABLE.

[These Churches compose what is now the Chickasaw Association.]

CHURCHES.	PASTORS.	POST-OFFICE.	DELEGATES.	Contributions for Minutes.											
Shady Grove,.....	Isaac Smith,.....	Feedula,.....	4 J. L. Brinkman, *E Y Raves, *A Shattles,.....	20	6	1	1	2	3	54	\$	1	50		
Anaeth,.....	E. Broving,.....	Corrussville,.....	2 J. Brainer, W L Reynolds, E J Pratt,.....	22	4	2	4	2	4	81	3	00			
Pinto,.....	L. Broving,.....	Rocky Ford,.....	1 J. L. Hale, E A F Wesson, L A Allison,.....	15	6	3	4	7	1	142	3	00			
Friendship,.....	William Young,.....	Cherry Creek,.....	4 E. Gilling, W A McCraw, S Turckhill,.....	17	5	18	4	2	9	48	1	25			
New Hope,.....	J. T. Pitts,.....	Pine Grove,.....	1 William Clements, Joshua Smith, A G Clements,.....	17	2	2	3	1	2	79	2	70			
Bedford,.....	James Russell,.....	Rocky Ford,.....	2 *C Cole, A D Shedd, R Hunt,.....	9	3	7	3	1	2	195	2	00			
Spring Creek,.....	D. R. Bryant,.....	Waverlet,.....	4 E H Zoum, T J Scott, *W Alexander,.....	10	2	13	2	1	15	73	1	50			
Mt. Pleasant,.....	D. Potter,.....	Waverlet,.....	3 D Potter, J B Stewart, Isaac Smith,.....	1	12	1	6	1	14	125	3	20			
Mc. Pasgah,.....	Isaac Smith,.....	Turkland,.....	3 J D Crain, J H Morgan, J F Steeks,.....	6	1	1	1	1	1	41	2	15			
Cherry Creek,.....	.....	Cherry Creek,.....	2 L. Ball, J T Pitts, J Herring, E Shryth,.....	13	12	11	1	2	2	63	2	37			
Liberty,.....	James Russell,.....	Turkeyville,.....	4 James Foswell, R J Calowell, S H Plant,.....	2	1	10	1	2	43	89	2	10			
Pleasant Ridge,.....	L. Ball,.....	Abbeville,.....	4 J D Gaudin, M F Berry, G V Gambel,.....	4	10	4	1	1	17	195	2	35			
Cypress Grove,.....	E. Broving,.....	Cherry Hill,.....	4 *E F Y, *J B Hale, *N Le Ward,.....	2	3	1	1	1	12	63	2	30			
Pleasant Hill,.....	.....	Moline,.....	W C B. Hunt, Jas. Roach, *T A J Wade,.....	14	1	10	1	1	1	14	1	10			
*Pleasant Hill,.....	.....	Salem,.....	B Fitch, *C Adairson, J A Grisham,.....	45	3	45	2	00	2	00	2	00			
*Temperance Hill,.....	E. Broving,.....	Vadon,.....	3 J E Foutwright, *A B Bowen, *T H Hubbard,.....	1	9	1	5	1	22	1	50	1	50		
Clear Creek,.....	D. Potter,.....	Union Mills,.....	1 J J Shackelford, J E Grisham, *J H Smith,.....	2	1	5	1	1	4	1	50	1	50		
Bedlehem,.....	A. Day,.....	Salem,.....	B. Cox, *C J Cox, G H Hader,.....	7	1	1	1	1	5	44	1	50	1	50	
Pine Grove,.....	R. Nutt,.....	Pine Grove,.....	3 J H Prescott, J B Fuller, J B Nunley,.....	7	1	1	1	1	1	76	2	10	1	50	
Fellowship,.....	James Russell,.....	Chapville,.....	3 J H Berry, Joshua Adams, Robin Cox,.....	9	2	9	1	2	10	116	2	00	1	50	
Acahany,.....	L. Ball,.....	Ozark,.....	2 W T Riddle, W E Owen, M P Harbin,.....	35	0	6	1	50	158	5	00	2	15	2	00
*Rocky Mount,.....	D. Potter,.....	Blackland,.....	1 J Goro, D E Mcnell,.....	11	7	1	1	37	2	15	2	00	2	00	
Salem,.....		Salem,.....	3 *J P Dugger, W A Berry,.....	6	1	30	1	50	2	00	2	00	2	00	

*These Churches admitted at this Session.

*This mark under the names of the Delegates, show that they were absent.

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